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Dr. *MANNINGHAM's*

SERMON

Preach'd at the

PARISH-CHURCH

OF

St. ANDREWS HOLBORN.

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Preach'd at the

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OF

St. *ANDREWS HOLBORN*,

The 30th of *December*, 1694.

ON THE

Most Lamented DEATH of our most Gracious Soveraign

Queen Mary.

By *THO. MANNYNGHAM* D. D.
Rector of St. *Andrew Holborn*, and Chaplain in Ordinary to His MAJESTY.

The Third Edition.

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A

SERMON

Preached at the

PARISH-CHURCH

OF

ST. ANDREW'S HOLBORN,

The 30th of December, 1694.

ON THE

Well Lamented DEATH of our most

Gracious Sovereign

Queen Mary,

TO THE READER.

I *Had not publiſh'd* This Sermon, *but that I ſaw Great Leaders before me; and that it was not poſſible, when others had broke the way, for me to ſtand any longer to my own Judgment in this Matter, without giving ſome Offence to many Excellent Perſons, who by their Piety and Friendſhip have great Authority over me.*

To the Reader.

I am conſcious of the many Defects of This Diſcourſe, *which was the Production only of ſome few hours; which was written with ſuch a Concern, as would not allow of much Ornament, and which coſt me more Tears, than Invention.*

I am alſo ſenſible that I have given you here but a very imperfect View of but ſome of the many Virtues of our moſt Dear *and* Sovereign Queen *departed: For having confin'd my ſelf in a manner to my* own *Knowledge and Obſervation of* Her, *I did not take Compaſs enough to bring in half* Her *Worth: this forc'd me to neglect a main part of her* Princely Character, *and to ſpeak of Her rather as a moſt* Pious Lady, *than*

as

as a most Noble and Illustrious Queen.

However, there is some Advantage in this my low performance, that, that part of Her Example which you may read in this Sermon, seems most capable of a General Imitation: which, I assure you, was the chief Aim of this present Discourse; which, after some Retirement, comes now abroad in the Habit of a True Mourner, without much Dress or care of Periods; without Flattery, or mean Designs; without hopes of Applause, or fear of Censure; those little things, which Sorrow always disregards.

Receive it therefore as it is, a Composure Plain and Serious, and

in

in its Circumstances, I hope not Un-
decent. *A Compoſure, which has nothing to recommend it, but the* Great *and* Dear Subject *of which it Treats, the deep and ſincere* Grief *of Him who made it, and the many unfeigned* Tears *of thoſe who Heard it.*

Chap.

[redacted]

Chapter the VIIIth of the Prophet *AMOS*, Verse the Ninth, and part of the Tenth.

And it shall come to pass in that day, saith the Lord, that I will cause the Sun to go down at Noon, and I will darken the Earth in the clear Day.

And I will turn your Feasts into Mourning.

IT would have been proper on this Day, to have entertain'd you with some further Enlargements, on the Wonderful Wisdom and Mercy of God, in sending his own Son into the World, to Compleat the Work of

our Redemption: from thence, to have rais'd your Minds into a joyful Frame, and a becoming Chearfulneſs; and to have laid down ſome ſuch Rules, as might make your Rejoycings ſober and pious, Moderate and Chriſtian, and ſuitable to the Mercy, which at *this time*, we Commemorate.

But, alas! there is a *ſad Occaſion*, which has given a new Turn to our Thoughts, a ſufficient Temper and Solemnity to all our Joys, and has made it ſeaſonable for me to change my Subject, and to turn my Song into Lamentations.

And it ſhall come to paſs in that Day, ſaith the Lord, &c.

The Prophet here expreſſes the Greatneſs, Suddenneſs, and Unexpectedneſs of the Calamities that were coming on the Jews, by Phraſes and Similitudes which are moſt ſignificant, and apt, both to imprint, and to declare great Conſternation of Mind:

Mind: For thus he ſignifies, that God would bring ſuch ſudden Troubles upon them, as ſhould cauſe as much Terror and Affrightment, as if they really ſaw the Sun go down at Noon, and the cleareſt part of the day immediately expire into thick and horrid Darkneſs: or as if in the midſt of their greateſt Jollities, and Feſtival Delights, ſome ſhould hear of the ſudden Death, of their only Children, and others, of their deareſt Friends.

Now ſomething that comes very near to this moſt diſmal Repreſentation, has indeed happen'd to us of this Kingdom; for we have ſuddenly loſt ſuch a *Pattern* of *Vertue*, as did truly ſhine amongſt us in a *Meridian Luſtre*; we beheld our *Queen* with chearful Eyes, as She appear'd in the very Beauty of Holineſs, rejoycing to run her Courſe of pious Duties: and when we expected nothing but a long and clear Day of *Light* and *good Example*; behold! Darkneſs has overſpread us, all Faces gather Blackneſs, and our *Greateſt*

Festival is turned into a Season of *Mourning*!

Now that it may appear, that our sudden loss of so *Excellent* a *Queen*, in the prime of *Her* years, and in the full brightness of *Her* Vertues, may very well be compar'd to the *Sun's* going down at *Noon*; or to the Earth's being *Darkned* in the midst of a *clear Day*; I will endeavour to set before you something of *Her Character*, and then consider what reason we have to Mourn, and what is the best use we are to make of such Dispensations.

As to *her Character*, I shall not much meddle with the Reports and Relations of others; because I think I am able to delineate some very *Considerable Branches* of it, from my *own Knowledge* and *Observation*: And therein I shall confine my self to these *Three* things:

I. I.

I. I shall Contemplate her, in the *peculiar Sweetness* of her *Temper*.

II. In her Continual Concern for, and Encouragement of, the True *Religion* establish'd amongst us.

III. In the *Constant* Practice of her own *Devotion*.

I. I shall Contemplate *Her*, in the peculiar *Sweetness* of her Temper.

We are apt to think, That *Sweetness* of Temper, is the Ordinary Constitution of Princes, and great Persons: that it naturally arises from a Generous Blood, a Noble Education, Obsequious Attendance, and the easie Accommodations of Life; but all these are no other than *Contingent Causes*, and do oftentimes produce quite contrary Effects; as Pride, Haughtiness, and Cruelty, and such nice and fastidious Humours, as few can comply with, and none can please.

A

A *Sweet Natural Temper* is certainly a great bleſſing from whatſoever it arises; but there muſt be care taken to poliſh and improve it, or it will not hold good long; it is very apt to turn into Slothfulneſs or a Senſual Eaſe; ſo that Vertue alone can give it ſtability, and a laſting ſhine. It is the moſt proper Soil for *Chriſtianity* to grow in, and then it has this advantage, that it receives a *New Richneſs* from the very *Fruit* it bears. It is likewiſe That, which beſt ſets off, and recommends a Vertuous Life to others; for who can reſiſt the Counſels of Wiſdom, when they are inſinuated by all the Charms of Love and Good Nature!

Now a *peculiar Sweetneſs* of Diſpoſition is ever expected from thoſe who are *Eminently pious*; for they are Nobly Deſcended indeed, being in an eſpecial manner *Born* of God; They are Educated under the *Higheſt Inſtitution*, the Dictates and Government of the *Holy Spirit*, The Spirit of Gentleneſs, Meekneſs, and Love: and thereby their Souls are enlarg'd into the moſt generous Deſigns of Humanity and Publick Good.

And

And such was the *Temper* of our most *Excellent Queen*; a Natural Sweetness of Mind, heightned by good Principles, and a pious Education, perfected and brightned by a Constant Exercise in the Duties of Religion.

This made all her Carriage Gracious, her Intentions most Sincere, her Conversation most Lovely: All who saw her at a Distance read *Kindness* in her Looks, and all who attended on her, found its Real effects. She had all that Majesty, which was needful, Temper'd with that Mildness, which made it more Becoming: *She* knew not how to maintain a *sullen Grandeur* among those whom *She* ever esteem'd more her *Friends*, than her Subjects; and they who censur'd her as *too Familiar* in her *Conversation* for a *Queen*, may well pardon her Condescention, when they consider, that in all her *sweet Behaviour*, *She* endeavour'd to shew that She was *Akin* to our Nation. Besides, *She* had spent some part of *Her* days in a *Country*, where 'tis not the fashion for the *Highest*

Highest Persons to affect much *Distance*; but where they chuse to *Converse* more upon a *Level*, with more *Freedom* and *Equality*, than is usual in the Courts of *Monarchies*: and by this *Obliging Civility* of *Hers*, She won the Hearts of all the Considerable *Families* in the *Provinces*, and was almost *Adored* by the Common People: And had there not been some *unhappy Differences* in this Kingdom about her *way* of Coming to the *Throne*, which made some People study to be peevish and censorious, *She* had been *Universally Admir'd*, and would have wanted nothing but a *longer Reign*, to have equall'd *Her*, with the most *Celebrated* of all our *Queens*.

Which will further appear, if in the II^d^ place, we consider her in her continual Concern for, and Encouragement of the True *Religion* establish'd amongst us.

Her Zeal for the good of the *Church*, and her right Sense and Judgment in Matters of Religion, were so well known to all the *Clergy*

Clergy who were about her, that *She* was the very Joy of their Hearts, the Encourager of their Studies, and their continual Support under all the *Reproaches* of the Wicked.

She stor'd herself with the best choice of good Books written in the way of *Practical Divinity*, read them often in *Her* Retirement, and made them part of her Entertainment when *She* sate at *work* with her *Maids* of *Honour*; where there was constant Reading of Good Books, either of *History* or *Divinity*, which they undertook by turns, one always Reading *aloud* to the rest; and this they did to carry on a Constant Improvement, to supply their Thoughts with useful *Knowledge* or *Meditation*, and to prevent all *unprofitable Discourse*.

Now this is a Pattern for all our *Ladies* to imitate, that they may be able to give a good account of that Time and *Leisure*, which their plentiful Fortunes, and their fairer circumstances of Life allow them: that thereby they may shut out many Temptati-

ons to which they are otherwise most exposed, furnish their Minds with the best Arguments of Discourse, raise their Conversation into more degrees of Wisdom, and exchange their *Censoriousness* of others for a more frequent Examination of themselves.

'Tis to the *Queen* that we owe many of those *Pious Treatises* which have been lately Publish'd amongst us: And that multitude of *plain*, *useful*, and *Practical Sermons*, which She approv'd of, and caus'd to be *Printed*, are *Her Gift* to the Publick.

It is hardly to be express'd, with what Delight She came to Her *Chapel*; what Attention *She* gave to the *Preacher*, and what an Example of *Seriousness She* was, during the whole Service of the Church.

She stir'd up such an *Holy Emulation* in all who appear'd before her in the *Pulpit*, that it is judiciously concluded by many, that there was no such *Preaching* in the whole World besides, as at *White-Hall*; and never such in *England* before.

I

I do not think that any of her Sex, (and truly but few of *ours*) were able to make a better Judgment of *those Performances*: *She* never was affected with *fine sayings*, and *flowers* of *Rhetorick*; with *angry Controversie*, or *Spiritual Railing*; but where there was *sound Divinity*, *solid Sense*, good *Rules* and *Directions*, *plain Matter*, an *Useful Subject*, and a *vein of Holiness* that ran throughout; there *Her* Approbation was sure to follow; there *She* commended; and there, when seasonable, *She* plac'd her Preferments.

Her Heart was wholly set upon *Goodness*; and all who were her *Favourites*, came to that Honour under the *Character* of *Good* and *Pious*. We may soon know where her *Heart* was, if in the

III[d] place, we Contemplate *Her* in the *constant practice* of *Her own Devotion*.

Devotion is usually look't upon as the *softest* and most *delicate* exercise of Religion;

where the Affections may have an *innocent Enlargement*; and the Soul may safely display it self in all the *Ardours* of *Divine Love*.

Upon this account all *pious Ladies* have laid an especial claim to *Devotion*, as their *peculiar Province*: and tho' they have yielded to *Men* in other parts of Religion, where greater strength of *Reasoning* is requir'd; yet in this more *Affectionate* part, they have always studied, or pretended to *Excel*.

Let this be granted: But then consider again, how common and how dangerous the *Miscarriages* are in those *warmer Elevations* of the Soul; where the *Affections*, which are so apt to *Inflame*, are most unfit to *Guide*? for how easie is the passage from *earnest Devotion*, to Heats of *Enthusiasm*, or to weaknesses of *Superstition*? How ready are the *Humours* of the *Body* to mingle with the *Fervours* of the *Mind*, and to *Taint* the Sacrifice? nay, how often are the Zealous deceiv'd with *false ways* of *Worship*; and having a strange *Impetus* of *Praying* upon them, are Directing it to every

ry Object, that an *Idolatrous Custom* shall set before them; and lastly, How often does it happen, that they, who are *most eager* in Raising their *Affections* in their *Closets*, do make sad work with their *Passions* in their *Families*, a long time after? Whereas I can say this for the *Queen's Devotion*, that it was the most *Judicious*, the best *Temper'd*, and the most *Constant*, that I ever observ'd in any of *Her* Sex.

She addres'd her self to *God* in a most Humble and Awesul Manner, without any Affectation of odd *Motions*, *Gestures*, or *Voice*: *She* usually *cover'd Her Face* to keep *Her Attention* fix'd, and to prevent the *Wandering* of her *Thoughts*: She always seem'd to be deeply affected with a due sense of the *Divine Majesty*, and of the *great Duty* She was about: but being of a very *Even Temper*, She was not subject to much *Transport* on one hand, or to much *coldness* on the other; but seem'd to keep up an *Equal Concern*, a *Continual fire* in *Her Heart* without much *Flame*, from the beginning to the end of

of *Her Devotion.* In which, *Her Conſtancy,* was very remarkable, which I am ſure is the *beſt ſign* of a *ſolid piety:* whatever *Buſineſs She* had, (which was oftentimes very preſſing and weighty in the *abſence* of the *King*) *She* would never miſs her *ſolemn prayers:* and if upon the account of ſome *neceſſary avocations She* found the time would be unſeaſonable for her *Chaplains* to attend; (ſuch was her Goodneſs and Condeſcention to the meaneſt of her Servants) She would diſmiſs them; and have *prayers* ſaid in Her own Chamber by the *Clerk* of *Her Cloſet,* who was always ready to aſſiſt *Her* Devotion.

She never miſs'd to *Communicate* every *Month* in her Chapel; and her *preparation* was generally enter'd upon with ſome ſtrictneſs almoſt a *Week* before: and thoſe *Innocent Diverſions,* which her Station call'd for and the Expectation of the *Court* requir'd, and ſome joyful *Occaſions* made ſeaſonable; *She* always, as far as lay in her power, ſo order'd and contriv'd; that they might be at the greateſt *diſtance* from her more ſeri-

ous

ous times; and give the leaſt diſturbance to the *Devotional* frame of her Soul.

Thus *She* kept up a Continual Intercourſe with Heaven; *Her* Lamp was always Burning, always Bright; and *She* had but little to do when God was pleas'd to Confine her to her Bed of Sickneſs: Reſignation and Submiſſion was her *whole Duty* then, and with that She meekly comply'd.

When the Art and Skill of the Phyſicians fail'd, and her Death might be eaſily read in the *Concern* of all who were about her; *She alone* was not ſurpriz'd; *She* had a God at hand whom *She* had faithfully ſerv'd; and *She* was well prepar'd to commit her Spirit to him, and to reſign her Earthly Throne, for a ſhare in the Everlaſting Kingdom.

Thus *She* has had but a *ſhort Reign* amongſt us, and that mix'd with Cares, attended with ſome hard Circumſtances, being often overclouded with the ſad apprehenſions of what might befall her *Royal Husband*, who was call'd

call'd from her every Summer, by the Neceſſities of a Forreign War: who has eſcap'd many Dangers abroad, to meet with ſomething *more Terrible* at *Home*: for *He*, who could have met his *own* Death in the field, with the cleareſt Courage and the firmeſt Reſolution, could not part with his Deareſt *Queen*, without the Expreſſions of that *Tenderneſs* of Soul, which only *True Conjugal Love* could make, and muſt *Excuſe*.

She is gone from us in the midſt of her Age, when we might have expected the Influence of *Her Publick piety* for many years, and when we moſt wanted it too.

Thus our *Sun* went down as at *Noon*, and our Earth was Darkned in the midſt of a *clear* Day; and when we had lain in Proviſions to make this Seaſon chearful, our *Feaſts* were ſuddenly turn'd into *Mourning*.

As to the *Pious* and *Charitable* Actions uſual at *this* Time, no *Afflictions* can make Them

Them unſeaſonable; they rather call for *more* of *ſuch* good actions; but as to the Feaſting and Triffling part, that ſeems the leſs proper, under ſo Great and ſo *Publick* a loſs.

We have now in the ſpace of a Month or thereabouts, been bereav'd of *Two* of the greateſt *Encouragers* of *Solid Piety* in their ſeveral ways, that this Age hath for a long time produc'd! and what Serious Chriſtians can be fond of life, when ſo much *Goodneſs* and *Vertue* are departed from us, and ſo much *Iniquity* abounds? For how do the Men of *Natural* parts favour Atheiſm, or the Blaſphemies of *Socinus*? How do multitudes of the young of both Sexes give themſelves up to all manner of Uncleanneſs! How Intemperate and Riotous are ſome! How Worldly and Covetous are others! How Factious and Malicious are many, who paſs for ſober People! How few are Truly *Devout*, Lovers of *God*, and of *Wiſdom*, acted with a Spirit of *Zeal* and *Diſcretion*?

When God Almighty makes up his *Jewels* in haſte, and takes away his *Choſen Veſſels* ſo *ſuddenly*; it is a Terrible ſign, that he intends to bring ſome great Evil upon us: for when ſuch *Supports* are remov'd, what ſhall hinder the Overflowings of Ungodlineſs? and when onee a Torrent of Sin breaks in upon us, it will be ſoon follow'd by a Deluge of Judgments.

The Beſt uſe we can make of ſuch *ſevere Diſpenſations*, is to turn immediately from our Sins; to betake our ſelves to the Strong holds of Religion: to Imitate the Vertues of *thoſe*, whoſe Departure we deplore; and to admire God, and Adore him in all his proceedings.

We were certainly moſt Happy in a *Queen*, who was an Ornament and Bleſſing to this Kingdom: who made ſuch a ſtep to ſave a *Sinking* Nation, as her *Tenderneſs* ſhrunk from, but her *Wiſdom* and *Conſcience* ſaw *Neceſſary* to make: And tho' *She* has been *Cenſur'd* in the opinion of ſome, whoſe Judgments

ments have been sway'd, either by a *False Pity*, or by *Mistaken* principles of *Government*; yet all who could consider *wisely*, did not only *acquit*, but *applaud* her; and all who Truly favour'd Vertue, and truly *Knew* her, *Lov'd* her.

If *She* had any Real Enemies, they were the Wicked and the *Prophane*, whom *She* would never Countenance, however *Powerful* and *Great*: and 'tis no wonder, if *they*, who dare to Blaspheme even *God himself*, The Fountain of all *Goodness*; should likewise endeavour to Defame the Best *Created Lovelineſs*: *who* was Kind to all, who had any *Merit*, and not willing to offend those who had *None*; *who* endeavour'd to make all about her as Vertuous, and thereby as Lovely as her self; and *who* was always ready to place her Distinguishing favours, where God had given any singular Grace.

I find I am entring into her *Character* again; But tho' it be a most Engaging Theme, I must now try to refrain.

Perhaps I may be thought too forward in meddling at all with so *Great a Subject*, but truly, I was of opinion, that any *other* at this Time, would hardly have gone down; and that the Publick Concern had indispos'd my Auditory for any *Common* Discourse: I was also perswaded, that I might recommend *Piety* with some advantage to you, under so *Eminent*, and so *Affecting* an *Example*.

I have now *another Consideration* to lay before you, which is a *General Contribution*, to be gather'd from your respective Dwellings, for the present Relief of the *Poor*; recommended to us by *Royal Authority*: where *our King* not only calls upon us to be Charitable, but goes before us in this Duty, and sets a Pattern for us to follow.

You are Exhorted to Relieve those who are of the same Houshold of Faith, who live in the same City with you, who are distinguish'd from you only by their *Misery*: who suffer, not for want of Industry, but by reason of a Deadness of Trade; and whose Poverty,

Poverty, is not their Sin, but their Calamity.

It muſt be confeſs'd, that *Uncharitableneſs*, as it relates to the relieving of the Diſtreſs'd, is none of our *National Sins*: for our Nation has been made a *Sanctuary* for *Exiles*, and we have largely contributed to the Support of our *perſecuted Brethren*, who have fled to us from all Quarters: But that ſhould not hinder us from being Kind to our *own Poor*: even *they* ſuffer for their *Religion* too, tho' they keep their *Dwellings*: for whilſt we labour under a neceſſity of *War*, there are many hardſhips and loſſes, which muſt neceſſarily fall heavy upon many particular Families: but whilſt we are able to leſſen the Afflictions of others by an eaſie Contribution, let us not be backward in Well-doing.

There is ſome hope, that God will ſtill Support us under all our Calamities, becauſe there is ſo much of the true Spirit of Chriſtian *Charity* remaining ſtill amongſt us: but if *this Fountain* ſhould once dry up, I fear, we ſhould ſcarce have any other *Publick Vertue* left, to plead our Cauſe with God.

He

He therefore, who has an Abundance, let him give plentifully; He who has but little, let him give without diſtruſt, or fear of wanting; for the Eſpecial Providence of God will not fail to make a ſuitable return.

Complain not of the *Difficulty* of the Times, when God allows you many Enioyments, and Means of making others happy: Neither be you tir'd with the *frequency* of ſuch occaſions as this; for they preſent you with the beſt opportunities of Glorifying God, and will give you a mighty ſupport, when ever your Day of Calamity comes.

I am ſure, our late Gracious *Queen* gave her ſelf a Conſtant imployment and exerciſe in *this Duty*: it was her delight and contrivance how *She* might ſpare, and lay by for *Charitable* uſes. All her prudent *Managements* had an Eye to this Vertue; and ſhe brought a *Decent Frugality* into faſhion among the Chief of her *Honourable Attendants*; who in Imitation of her, ſo proportion'd their Expences, that they might always have a certain *Fund* for *Charity*.

When

When ever any real Neceſſitous Condition was truly repreſented at *Court*, it ſeldom fail'd of ſome Relief: nay, it was a Common thing, for the *Ladies* who were about the *Queen*, to Contribute freely themſelves upon any ſuch juſt occaſion, and amongſt them to make a *Purſe* for diſtreſſed *Perſons*: of ſuch general Influence, is a *Great* Example! and ſo largely Beneficial, is a *Good* one.

Now ſince God has been pleas'd to Turn our *Feaſtings* into *Mourning*; let us turn ſome part of our *Hoſpitality* into acts of *Charity*: and let us Honour the Memory of our Dear departed *Queen*, by an immediate Imitation of her Example in *this particular*; and by a preſent, and chearful exerciſe of that *Vertue*, which *She* always practis'd and lov'd: That when God ſhall pleaſe to call us out of this World, we alſo may be found *Doing* of *Good*, and be receiv'd into that Joy of our *Lord* and *Maſter*, of which all his *Good* and *Faithful* Servants ſhall partake.

Now

Now to God the Father, God the Son, and God the Holy Ghoſt, be all Honour, Glory, Power, Praiſe and Thankſgiving, now and for evermore. *Amen.*

FINIS.